1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3

and partly because it was part of Abd el Krim's uniform and would therefore throw suspicion upon the wearer as a rebel sympathizer. It is still worn, curiously enough, by many of the native *mokhazniya*, gendarmes in the employ of the Spanish military authorities.

2. *furu*. This is a collection of strings of camel's-hair yarn, roughly parallel, and crosstied just often enough to keep the whole combination together. The *furu* is twisted about the head as a turban just as is the *thaghareft*, leaving the top of the head similarly bare. The camel's hair comes from the tribes of Beni Bu Yahyi and Metalsa. It is dyed brown for ordinary wear and red for weddings. The *furu* came in after the *thaghareft*, and like it was worn by individuals here and there in every tribe, according to personal taste.

3. *thaamanth*, a yellow kerchief, silk embroidered, worn as a turban. This is of European manufacture and introduction.

4. *arizith*, a white cotton turban (see plate 25), likewise of European manufacture. In adopting the white turban the Riffians have reached the final step of imitating the Arabs. All the previous types of headgear mentioned were distinctively if not uniquely Riffian, but the *rezza*, as the Arabs call it, in no way distinguishes them from the rest of Moroccans. It has not yet attained universal distribution, being worn only by the least conservative elements in each tribe. The fes, or *sheshia*, as it is called in Morocco, has not yet appeared except in the tribes of Galiya and Kebdana.

The Riffians in the Spanish zone will probably become Europeanised in dress before they submit completely to Arab notions of sartorial accoutrement, since the Riffians have fewer inhibitions against European civilisation than against that of the Arabs. However, European dress among them is at present confined to the very few who have become officers in the Spanish army and to chauffeurs, mechanics, and the like in Melilla.

Riffians never appear in public without some form of belt and a scrip, or bag.

thaghuqat is the generalized term for men's belts, which are always made of leather. The ordinary type is about two inches broad, undecorated, and fastened by a buckle in front. *thaghuqat n tayish* is a special belt worn at weddings, much broader, covered with silken embroidery, and frequently embellished with tassels. *thaghuqat er knenth* is a leather cartridge belt, with pockets for the clips of cartridges which fit into the ordinary Mauser, or Spanish army rifle. *thazabutch*, the scrip or leathern bag, does not hang from the belt, but is supported by a separate strap, called *iyarusith*, passing over the shoulder opposite to the side on which the bag is worn. The old style bags used in the days of the flintlock rifle were very large and contained many pockets, in which were kept powder, lead balls, emergency rations, knives, papers, and other small objects which among us would be carried in pockets. These bags were ornamented with silk embroidery and long leather fringes and tassels. (See plate 27.) The designs were both rectilinear and curvilinear, the curvilinear designs usually being floral. The bags were also decorated by great areas of inlaid colored leather, a technique which had died out but which is now being revived by Taghzuthi workmen in French shops at Rabat.

Accompanying the large bag of former times, a powder horn made from the horn of the aoudad, called the *ish n wuthath*, depended from the belt. The use of these horns has died out, owing to the advent of cartridges and the scarcity or possible extinction of the aoudad.

The bags and belts which typified the Rif of a hundred years ago were made exclusively at a village called Iyarusith in the tribe of Temsaman. The craft has long been extinct there, however, and now the belts and bags used in the Rif are made locally or are imported

754 Among the Ait Waryager he is taken seven times round the straw-stack (atmun) of the household.

If anybody shows a great liking for a thing belonging to another person, wanting, for instance, to buy his horse or his gun, it is best to let him have it, since otherwise an accident is likely to happen to the object of his desire—the horse may be stolen or die. A scribe from the Ait Waryager [425] told me that a proposal to that effect must on no account be refused if the person who wants to buy the article goes to the owner's house and asks him to sell it.

[431] At Fez gum-ammoniac is burned and inhaled by a person who is supposed to have been hurt by the evil eye, among the Ait Waryager benzoin.

[434] Among the Igliwa and the Ait Waryager some earth is thrown at a person who is suspected of having the evil eye.

In the Fahs and the Sahel some sukt mgela is burned and the smoke of it inhaled by one who is believed to have been injured by the evil eye; and the Ait Waryager [435] carry the same thorny plant, sewn up in leather, as a charm.

[436] To turn the tip of the tongue backwards is a method of turning off the evil glance in other parts of Morocco as well. It may be done either secretly, with closed lips (At Ubahti) or with the mouth open (Marraksh, Ait Waryager). Among the Ait Waryager the person who thus turns his tongue, showing the lower side of it, says at the same time, "In the name of God the merciful the compassionate, may his eyes be made blind".

[437] The Ait Temsaman not only hang a black pipkin (taqnust) [822] in their gardens, but regard the colour black generally as a charm against the evil eye. Among the Ait Waryager the bridegroom must [585] wear a black cloak (aje jab), contrary to the general rule in Morocco, [292] which requires that he shall be dressed in white.

[440] Among the Ait Warain, if children die in their infancy, a 716 silver ring is often inserted in the right ear of every child in the family 754 who is born afterwards, whether boy or girl; and among the Ait 301 Waryager, if a man loses his little sons, the next born is provided with 784 such a ring (dhorsit), which is subsequently worn by his younger brother.

In Andjra and at Tangier a ring (hat em) of silver [441] round the little finger of the right hand is used as a protection both against jnun and the evil eye. Among the Ait Waryager rings of silver or brass are for the same purposes worn by men and women.

625 [27] Among the Ait Waryager a fox is styled si Ali, as though it were a scribe, other persons of that name being called 'Allus. They say that the fox was once a scribe, which is indicated by its Arabic name t a'leb—a confusion between t a'leb and taleb.

777 787 192 [30] There are auspicious words as well as inauspicious ones. It is a good omen for a person who sets out on a journey in the morning to hear the words mbarak, "blessed", or mes'ud, "lucky"; and if persons who are intent on robbery at night hear either of these words, which are also used as names for people, cried out, they are encouraged by it to carry out their evil intentions (Dukkala). The Ait Waryager regard it as good fal for one who starts on a journey in the morning to hear the names 'Absram ('Abdsslam) or Moh (Muhammed), but as bad fal to hear 'Esa or Musa. In other cases omens are drawn from words or statements which are by themselves neither lucky nor unlucky, but may become good or bad fal in accordance with the circumstances in which they are heard. If a person is speaking of something which he intends to do, and a stranger is at the same moment heard saying something which might be applied to the object of the conversation, then that which is said is regarded as fal. For example, if he says that he is going to travel or to marry, and somebody is heard saying "No", he should refrain from doing it (Tangier, Andjra, Ait Waryager).

777 [32] If a person starts on a journey or goes to the market and finds that he has left something behind or is called back, he should not turn back, or if he does he should not make another start on that day (Shawia, Ulad Bu'aziz, Andjra, Ait Waryager) or he should eat a little flour before he sets out afresh (At Ubahti); otherwise he will have some misfortune. Hence if some one at home notices the thing left behind he should not ask the other one to return, but call out to make him stop and then take the thing to him.

To do something which is contrary to custom, and therefore improper, is followed by misfortune and, as we have noticed above, is often associated with the activity of [33] jnun or the devil. It is bad fal to light a candle or a lamp in the daytime (Andjra, Ait Waryager).

292 84 It is likewise bad to wear a garment with the inside out—such a thing is only done by Jews. Of him who does it people say that "his religion is reversed" (Ait Waryager).

It is bad to walk with one slipper only (Igliwa); it is said that he who does so is like the devil, who has only one foot (Andjra), or like a one-eyed person (Ait Waryager).

585 571 431 182 Gift exchanges of this sort, however, are part of an ongoing system, rooted in past transactions and perpetuating future obligations. If, for example, a man paid $300 for a wedding and received back $300 in gifts, the account would by no means be balanced. Unless the man were wealthy, the original $300 was accumulated through a network of previous obligations and the subsequent $300 has set up a whole new series of obligations. [426] There are few Riffians who are owed no debts and owe no debts to others. The system is rarely in even balance where one's debts are equal to one's credits. It is a system of exchange guided entirely by its own rules and completely divorced from commercial exchange. Its ability to work as a system is guaranteed by the pride and honor of the participants.

585 574 The final ceremonial act involves a feast held on the seventh day following the last day of the wedding. On this day the immediate relatives (father and mother) of the bride see her for the first time since she left their home. This is a much smaller ceremony, involving only the close relatives of [431] the two families involved. On this occasion, in addition to the food provided by the host, small gifts are given the bride by her own family. This celebration is socially important because the groom's family wishes to impress upon the visitors how well their daughter has married. This sentiment seems to 585 574 152 be particularly felt among the women associated with the groom's family. They are placed in a strained position since the bride's [292] [291] party are dressed in their finest guest costume, while the women of the groom's family wear their everyday working clothes.

7: Mikesell K-4,5 (1955-1957) 1961 MX3 Rif MX3
Jebala MX2
Senhaja MX4

style is preferred by the Sanhajans also. The Jbalans place turbans farther back on the head, and often use colored cloth. Boys, everywhere in Morocco, wear a crocheted skullcap (*tagiya*) (fig. 3, *c*).

The most important undergarment is a pair of baggy cotton trousers (*serwal*) that reach to a little below the knees (fig. 3, *c*). The second undergarment, a high-necked shirt, is now being replaced by European shirts. It is always possible to find European apparel, especially parts of French and Spanish uniforms. In rural areas the transition has been from draped clothing of homespun wool to tailored garments, and then to European trousers, shirts, and jackets. European clothing is not always conspicuous, for the jillaba covers most of the body and is seldom removed.

Footgear was once a good index of tribal affiliation. Many Rifians still wear toe-strap sandals of palmetto fiber (*Chamaerops humilis*) or cross-strap sandals of alfa grass (*Stipa tenacissima*). A generation ago, Rifians also made clogs and stilts for use during the rainy season. When traditional footgear is given up, the change is usually to canvas sneakers or leather shoes, both imported from Europe (fig. 3, *a*, *d*). The leather slippers (*bilga*) now common in Jbala and Ghmara are not yet fully accepted in the Rif. The one advantage of this type of shoe is that it can be shed quickly at doorways. In Sanhaja as-Srair, buskins made of cloth wrapping, with cowhide or goatskin soles, are worn as galoshes.

Such apparel is usually worn without decoration or embellishment. Canes are popular, especially among older men, and occasionally an umbrella may be seen, but the powder horns, daggers, and leather bags, once indicative of a well-dressed man, are no longer worn. Powder horns disappeared with the introduction of cartridges and the extermination of the aoudad, or wild mountain sheep (*Ammotragus lervia*). The old-style scrip, with shoulder strap, was used to store powder, lead balls, and emergency rations. It was decorated with silk embroidery or inlaid with colored leather, and had long fringes and tassels. A generation ago, bags of this sort were a reliable indication of tribal affiliation. Today they are made only by craftsmen of Taghzut, who also produce handbags, watchbands, belts, and wallets for the tourist trade.

Like men's clothing, women's clothes were once made entirely of wool. The principal garment was a long strip of woolen cloth, wrapped around the body and fastened by a belt and pins or clasps. When cotton was introduced, women's garments lost their simple form and became tailored. The result was a different and more decorative costume. Jbalan and Ghmaran women dress very much alike, but with different color combinations. The women of Ghmara and Sanhaja as-Srair wear skirts of plain white; the Jbalan women prefer red and white stripes (fig. 3, *e* and *f*). Ghmaran and Sanhajan women wear leggings of cotton cloth bound with threads of goat hair, while the Jbalan women wear leggings of leather. The Jbalan women, particularly on market and festival days, wear huge and highly decorated straw hats (fig. 3, *e*). Countrywomen never wear veils; when modesty is required they can cover their faces with shawls or head towels. A distinctive feature of woman's dress in Ghmara and Sanhaja as-Srair is a width of cotton cloth, wound about the neck and waist, by means of which an infant can be carried, or food and other objects (fig. 3, *f*).